

information about  
happy to furnish it.  
all called upon to  
dshaw, of Lagos,  
few months ser-  
say of this young  
id of Abel by the  
reows, "He being

C. A. FRENCH.

are some remarks  
herewith enclose  
aders in the dio-  
shop. Any cler-  
should loyally  
those irregular-  
that our mission-  
in exceptionally  
deputation are  
the district the  
appointed mem-  
or their impor-  
correspondent's  
m. Deputation  
work, and de-  
Our Rural-dean  
ration for these  
etted when from  
sionary meetings  
nding the work  
most prayerful  
y member of the  
by God in caus-  
evangelizing the

DAVID LINDSAY,  
Dean of Bedford.the direction of  
n.functions of a  
ay not take any  
ation from the

l to use any part

occasional offices

is urgently re-  
ify the nearest

the absolution

egister shall be

mons as are ap-  
l.nor invite assis-  
worship without  
leryman undermily Prayer on  
conduct it them-  
divisible.d Lay Readers  
e Rural Dean or

notice a letter  
he appears to  
egard to special  
give your read-  
gregation as a  
I had hitherto.  
p from a letter  
date May 16th  
"By the way,  
e has been not  
on the score  
which (special)

It was com-  
s the other day,  
I have decided  
neither myself  
urt of the clergy  
of local. People  
will not do to  
o please, should  
mer, don't say  
ur work, as the  
ted as a request

for more money. I intend sending similar instruc-  
tions to all the clergy."

I scarcely think words can be plainer; and as I  
had not the least doubt of our Bishop's ground-work  
for his action, I obeyed, and have not attempted an  
appeal in Canada since, though old friends continue  
to send me money. I have sufficient money in the  
bank to complete the churches I have in hand, and  
surplices, Altar linen, vessels and frontals to furnish  
them; and am able to give to each at least one do-  
zen Prayer Books for the use of strangers; what  
more I shall require will depend upon our Diocesan  
when he returns.

The Bishop, knowing that I could do so without  
charge of having a personal object to serve, either  
for wife or family, specially asked me to bend all my  
energies to our proposed Widows' and Orphans' fund.  
This I have gladly done, his Lordship writing to sup-  
port me; and a letter, received by our last mail, tells  
me that response in England to my first appeal  
amounts to about £40 sterling, which will either be  
paid to the Bishop in England, or forwarded to the  
treasurer in due course. I thought it was the rule in  
all business transactions for subordinates to furnish  
statements regularly to the superior officer of the in-  
coming and outgoing of the cash sent or paid to them.  
I did this to our late, and do it to our present worthy  
Bishop personally, every quarter.

I would ask you also to allow me to tell my  
friend A. E. H., Toronto, that the \$5 he has sent per  
Mr. Sweet, I have directed that gentleman to give  
my old friends at Hoodstown, whose church I planted,  
and for which I promised means to purchase the first  
lumber.

I am, &amp;c.,

WILLIAM CROMPTON,

Travelling Clergyman, Diocese of Algoma.  
Aspdin P. O., Nov. 19th, 1888.

## Family Reading.

### LLEWELLYN AND HIS FAITHFUL HOUND GELLERT.

Whose emotions have not been stirred by  
the story of Llewellyn the Great going out  
hunting, and missing his favorite dog; of his  
return, to be greeted by the creature with more  
than usual pleasure in his eye, but with jaws  
besmeared with blood; of the anxiety with  
which Llewellyn rushed into the house, to find  
the cradle where had lain his beautiful boy up-  
set, and the ground around it soaked with blood;  
of his thereupon killing the dog, and then see-  
ing the child lying unharmed beneath the  
cradle, and sleeping by the side of a dead wolf,  
from whose ravenous maw the faithful Gellert  
had delivered it? Most of us, in our visits to  
North Wales, have stood by Gellert's grave at  
Beddgelert, little suspecting that the affecting  
story occurs in the folk-lore of nearly every  
Aryan people, and of several non-Aryan races,  
as the Egyptians and Chinese.

Probably it comes to us as many other tales  
have come, through collections like the well-  
known "Gesta Romanorum," compiled by  
mediaeval monks for popular entertainment.  
In the version given in that book, the knight  
who corresponds to Llewellyn, after slaying his  
dog, discovers that it had saved his child from  
a serpent, and thereupon breaks his sword and  
departs on a pilgrimage to the Holy Land.  
But the monks were no inventors of such tales;  
they recorded those that came to them through  
the pilgrims, students, traders, and warriors  
who travelled from West to East and from  
East to West in the Middle Ages, and it is in  
the native home of fable and imagery, the  
storied Orient, that we must seek for the ear-  
liest forms of the Gellert legend. In the Pan-  
chatantra, the oldest and most celebrated San-  
skrit fable book, the story takes this form:—  
An infirm child is left by its mother while she  
goes to fetch water, and she charges the father,  
who is a Brauman, to watch over it. But he  
leaves the house to collect alms, and soon after  
this a snake crawls towards the child. In the  
house was an ichneumon, a creature often cher-  
ished as a house pet, who sprung at the snake

and throttled it. When the mother came back,  
the ichneumon went gladly to meet her, his  
jaws and face smeared with the snake's  
blood. The horrified mother, thinking it had  
killed her child, threw her water-jar at it, and  
killed it; then seeing the child safe beside the  
mangled body of the snake, she beat her breast  
and face with grief, and scolded her husband  
for leaving the house.

We find the same story, with the slight dif-  
ferences that the animal is an otter, in a later  
Sanskrit collection, the Hitopadesa, but we can  
track it to that fertile source of classic and  
mediaeval fable, the Buddhist Jatakas, or Birth  
Stories, a very ancient collection of fables,  
which professing to have been told by Buddha,  
narrates his exploits in the 550 births through  
which he passed before attaining Buddhahood.  
In the Vinaya Pitaka of the Chinese Buddhist  
collection, which according to Mr. Beal, dates  
from the fifth century A. D., and is translated  
from original scriptures supposed to have ex-  
isted near the time of Asoka's council in the  
third century B. C., we have the earliest extant  
form of the tale. That in the Panchatantra is  
obviously borrowed from it, the differences be-  
ing in unimportant detail, as, for example, the  
nakula, or mongoose, is killed by the Brahman  
on his return home, the wife having neglected  
to take the child with her as bidden by him.  
He is filled with sorrow, and then a Deva con-  
tinues the strain:—

Let there be due thought and consideration,  
Give not way to hasty impulse,  
By forgetting the claims of true friendship  
You may heedlessly injure a kind heart (person)  
As the Brahman killed the nakula.

The several versions of the story which could  
be cited from German, Russian, Persian, and  
other Aryan folklore, would merely present  
certain variations due to local colouring and to  
the inventiveness of the narrators or transcrib-  
ers; and, omitting these at the demand of  
space, it will suffice to give the Egyptian vari-  
ant or corresponding form, in which the tragical  
has given place to the amusing, save, perhaps,  
in the opinion of the Wali. This luckless per-  
son "once smashed a pot full of herbs which a  
cook had prepared. The exasperated cook  
thrashed the well-intentioned but unfortunate  
Wali within an inch of his life, and when he  
returned, exhausted with his efforts at belab-  
ouring the man, he discovered among the herbs  
a poisonous snake."

In pointing to the venerable Buddhist Birth  
Stories as the extant sources of Aryan fables,  
it should be added that these were with  
Buddha and his disciples the favorite vehicle  
of carrying to the hearts of men those lessons  
of gentleness and tenderness towards all living  
things which are a distinctive feature of that  
non-persecution religion, and thus of diffusing  
a spirit which would have us.

Never to blend our pleasure or our pride  
With sorrow of the meanest thing that lives.

### CHRIST THE IDEAL MAN.

The ideal of goodness presented to us by  
our Lord is perfectly harmonious. We see in  
Him nothing of the narrowness or the one-sid-  
edness which is traceable more or less in all  
merely great men. As a rule, we men can only  
appropriate one part of goodness at the cost of  
the rest. How often, for instance, are the best  
people that we meet with, charitable, but in-  
different to the claims of truth; or truth-loving,  
but careless about the requirements of charity.  
In our Lord there is no one predominant virtue  
which throws others into the shade. Every  
excellence is adjusted, balanced, illustrated by  
other excellences. It is impossible to main-

tain, with any approach to a show of reason,  
that some one particular temperament shapes  
his acts and words; that he is cynical or chol-  
eric, or melancholy or phlegmatic. He is each  
of these: he is none of them. He combines the  
masculine with the feminine type of character.  
He combines the active interests of life with the  
repose of contemplation. It is impossible to  
say that He surrendered Himself to any one  
especial duty to the prejudice of the rest. He  
obeys the law, but He proclaims man's freedom  
in obeying it. He rivals the sternest ascetics  
in not having where to lay His head; yet He  
converses brightly with all the world; eats with  
publicans and sinners, attends a wedding ban-  
quet, sheds tears at a funeral. He is consumed,  
as He says, with zeal for God's honor; yet He  
is always calm. He rebukes the ill-considered  
fervor which would call down fire from heaven  
upon those who did not receive Him. He is  
ever contemplating, as none else could contem-  
plate, the nothingness of all created things, the  
coming of that day which cometh as a thief in  
the night; and yet he sympathizes with all that  
is tender and beautiful in nature and in life.  
He points to the birds; He lingers over the  
colors of the lilies; He culls from the homeli-  
est incidents and features of country life the  
materials for those incomparable parables which  
like flowers on the altar, by reason of their very  
simplicity are so suggestive of divine and eternal  
truths. He is tender without false sentiment,  
benevolent without a trace of weakness, resolu-  
te without passion, without obstinacy. His  
condescension never degenerates into mere fam-  
iliarity. His incomparable dignity never  
touches—it were blasphemy to think it—the  
confines of pride. His lofty freedom from the  
world's tyranny and prejudices never becomes  
contempt for man or any form of misanthropy.  
His implacable hostility to sin is always allied  
to the warmest love for sinners. Against evil  
in all its forms He brings not peace, but a  
sword. While on those who will, He bestows  
a peace which the world cannot give. In His  
own words, He is as wise as the serpent, He is  
as harmless as the dove. He is in His charac-  
ter, as by the terms of His mediatorial office,  
at once the Lamb led forth to sacrifice, and  
withal the Lion of the tribe of Judah.—*Sermons*  
*to the People, Liddon.*

—0—

### SHALL WE KNOW EACH OTHER THERE?

The minister of a fashionable church once  
preached a beautiful sermon on this subject. He  
drew the picture of a very beautiful heaven. We  
would walk in the sun-lit groves, by the  
music of waterfalls, and gaze out upon Amaran-  
thine fields. And then, too, "we shall know  
each other there," said the minister, and then  
added, "there'll be no strangers in the New Jeru-  
salem; we'll all be friends."

"Beautiful!" said Deacon Sham, as he trotted  
down the aisle.

"A lovely sermon!" said Miss Simpkins, as  
she put her bony hand into the minister's. She  
was stopped by a poor mechanic, who came up  
and addressed the preacher; "Mr. —, I am  
glad we shall recognize each other up there."

"Yes," said the minister, "it is one of the  
greatest consolations of our religion."

"Well, I'm right glad we shall know each other.  
It will be a great change, though; for I have at-  
tended your church for over four years, and none  
of the members of this society have recognized me  
yet. But—we shall know each other there."

—0—

Among the latest importations in Silver Spoon  
work, is the "Fontainebleau," which from its tasteful  
finish and elegant design may justly be termed a  
masterpiece of the silversmith's art. Case combina-  
tions from one to one hundred and one pieces de-  
cidedly the finest collection of Silverware in the  
Province. Woltz Bros. & Co., importers of the "As-  
sociation Ouvriere" watch, 29 King St., Toronto.